

THE BAPTIST.

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Paying the Pastor.

Those who keep up with the march of Baptist progress cannot fail to note with a degree of satisfaction the improvement in our churches in regard to finances. Their systems are better and better worked.

In some places there is still room for growth. But all have improved some, and some have improved greatly. There are many financial obligations, but none more important than the obligation to the faithful pastor. He has neglected home matters, has traveled much at no little expense, has been denied in large measure the companionship of his family, and, in many instances, has undergone hardships and trials. And upon all these his heart has been burdened for the welfare of his church or churches. When he gets all that is promised him, he will be poorly paid. But the small amount promised him is a very important matter to him and his dependent ones. The year is nearly out now; do not disappoint him by a failure to pay up in full. The small amount each owes is a small matter to the debtor, but the aggregate of these small amounts means much to the cramped pastor. Do your duty to him.

Begin right now to lay up nickles, dimes, quarters, halves and dollars, so that you will be ready by your preaching day in December to carry to the church every dime you promised the man of God. Do not disappoint him by sending him away from his last appointment in the year without his full salary. It works a real hardship and causes him many a heartache, and places him below par in the commercial world. His merchant is disappointed and the cause of Christ suffers. Let each as a member of the other and all as members of Christ do his full duty on this line and thus honor his Lord and adorn his profession.

Very many, and among them pastors, have asked us how they can aid in making THE BAPTIST more efficient as our denominational paper. The last Convention thought enough about the worth of our paper to the churches and brethren to recommend the observance of a special day, to be used in furthering the interests of THE BAPTIST. The question is, how can the pastor help the paper on that day? He can do so by speaking on the importance of reading good literature in general, and of the special value of the paper to Mississippi Baptists, as a medium for communicating general and special information to our people. He can speak of the paper as a factor in building up individual charac-

ter and of strengthening church life and activity. He can also publicly and privately solicit subscribers to the paper. Many will be surprised at the result, if they will put their heart and mind into the effort.

The next question is, how can the church members aid the movement?

1. By attending the services on that day, with a desire to know their duty personally and a full purpose of heart to do what they ought to do with reference to the paper, not for the paper's sake, but for the sake of what the paper will do for them and their families. Let us all remember that we owe it to ourselves to keep informed about the affairs of our denomination.

2. By speaking to all you meet about the advantages of having a religious paper in the home, and the importance of some little self-denial, if necessary, in order to have it.

3. By all paying up on that day all that is due the paper, and making payment of an advance subscription, if practicable.

4. If there be some minor objections to the paper, do not discuss them on that day, but speak of its best points.

Now, brethren, if it be wise and right to run our paper, the responsibility rests with you. Read what is being said in these columns about taking the State paper, and do what you feel is right.

In the late Baptist Congress "The Function of Penalty in Christianity" seems to have been the chief topic of interest. There was a general disposition to dispose of penalty as "an automatic result of

violated law," leaving God as the inflicter of penalty, or punishment for sin out of the question, pulling Him off the throne of the universe, so far as having anything to do with its management.

Dr. Jesse B. Thomas saved the day by contending for the idea of penalty being set forth in the Scriptures. He said: "It is unbecoming and extremely perilous for us in anywise to speculate upon the basis of our fragmentary and shallow conceptions, derived from our own inner consciousness, or from the world about us, in lieu of turning first and finally to the utterance of Him who assumes to know. What has been reasoned up, may be reasoned down. What has been announced on the basis of absolute knowledge is final. 'The wages of sin is death.' Sin does not of itself automatically work death. We earn that. There is a mighty power outside ourselves to bring penalty. It would hardly do to transfer to this realm of ours the conception that the automatic principles of the

universe here substituted themselves for a personal God. The Scriptural conception of hell involves that of a penalty adjusted with exactitude to the nature of the offence. Penalty in the Scriptures is retribution. It is a *quid pro quo*. God awards to man that which his deeds have deserved. Heaven would not be heaven if sin were in it. Penalty is vindictive. A righteous indignation is the other side of holy love."

God be praised for a man that believes something and knows why he believes it.

It is painful indeed to enter some churches along about time for the worship to begin, and observe the utter lack of reverence for the place and its worship. Loud talking and laughing prevail until it is drowned by the organ or first song—and not infrequently by the preacher's saying, "Let us have order now in the Lord's house."

Church Etiquette.

Many a time have we heard the organist and choir leader turning the pages of the book to find the next hymn while the "invocation," or first prayer was being offered.

We have heard of one church; just one, where all the congregation observe two or three minutes of silent prayer and meditation as the preacher enters the pulpit, which silence is only broken by the soft notes of the organ or the earnest sentence prayer of the pastor. What an improvement this, and how fitting a thing it is for those who go to the house of God to have audience with their King!

"The Lord is in His holy temple; let all earth keep silence before Him," are words that might well be written above every pulpit; and, if not there, in every human heart, anyhow, to be specially remembered as we go into church. Do let us be respectful and worshipful in the house of God.

What is the argument and where do you find it? Here it is, all in a nutshell, in Luke 7:22: 1, The blind see; 2, the lame walk; 3, the lepers are cleansed; 4, the deaf hear; 5, the dead are raised; 6, to the poor the Gospel is preached—and here she rests her case, and what is the world's verdict? The record proves her divine. It convinced and brought comfort to the Baptist when he heard it first in his lonely prison in Machærus, and does the same for us today.

The sense of eternity in the heart makes the truly great life.—Ram's Horn.

Special Baptist Day.

per to the churches and brethren to recommend the observance of a special day, to be used in furthering the interests of THE BAPTIST. The question is, how can the pastor help the paper on that day? He can do so by speaking on the importance of reading good literature in general, and of the special value of the paper to Mississippi Baptists, as a medium for communicating general and special information to our people. He can speak of the paper as a factor in building up individual charac-

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The Canteen.

A great deal has been spoken an written about the army canteen, and yet it seems that many do not quite understand what it is. In plain English the army canteen means simply a place kept by the government where wines and beer can be bought by the soldiers; or a saloon run by the government for the accommodation of its soldiers. The arguments advanced by its advocates are:

1. It promotes *sobriety* among the soldiers. The reasoning is that, if the men have access to these lighter drinks, they will be satisfied and not seek stronger and more hurtful beverages. A parallelism to this specious reasoning would be to argue that the government should make petty larceny inviting and easy as a preventive against grand larceny. Putting it in the concrete form, encourage stealing chickens, pigs, pocket knives and water melons, so that our citizens will never steal horses and bales of cotton. Habit is a thing of rapid growth. This is true whether of drinking, stealing or praying. Beer may satisfy today, but something stronger will be demanded tomorrow; a chicken may be sufficient today, but something larger will be sought tomorrow. Why? Because habit grows. Exercise enlarges capacity; an inch today, and an ell tomorrow. One drink a day may satisfy now, but soon two will be necessary. In Germany beer drinking has increased from 1.33 gallons per capita in 1881 to 1.90 in 1895. In France where wine takes the place of beer as a table drink, the consumption of stronger drinks is now growing so rapidly as to alarm the medical men of the nation. Great Britain goes beyond Germany in drinking beer, using 29.6 gallons while Germany uses 23.5.

2. It promotes *health* among the soldiers, by keeping them from exposure incident to going away from camp to get bad whisky. The argument is that exposure in being out at nights and in bad weather would produce sickness and death;

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and that the mean whisky would aggravate the ailments.

3. It promotes *contentment*, and thus builds up a stronger soldiery.

4. It prevents *desertions* from the army, by rendering the soldiers content and obedient. Suffice it to say, that General Miles, the highest officer in the United States Army, in his recent report says, that the health, contentment and obedience of our soldiers were never at any time finer than during the present year while the canteen has been absent from the army, and that desertions have been fewer than during any year under canteen rule.

All the arguments presented by the canteen advocates are based upon the confession that the military authorities are unable to maintain order in the army. A humiliating confession indeed! Poor army, if insubordinate to military authority. But this is not true. It is a slander on the American soldier, to accommodate the degenerate appetites of subordinate officers. General Miles states that after the expiration of a year without the canteen, the soldiers of the United States army were never in finer trim.

Some of the subordinate officers of the army are now clamoring for the re-instatement of the canteen.

This does not speak well for their personal habits, their regard for the morals of our soldier boys, nor their respect for a superior officer. We dare say that if their personal appetites for the accursed stuff were separated from them, they would assume a different attitude.

We do candidly believe that nothing but the protection of an appetite, the consideration of pecuniary gain, or personal aggrandizement in some shape, could influence any sane person to advocate the open saloon for citizens or the canteen for soldiers.

The matter of the re-instatement of the canteen will, unless the straws in the wind are misleading, be before Congress during the present session. It will be a wonder if it does not. The many millions of dollars employed in the distilleries and breweries will surely be heard from. Our noble women are vigilant, fighting the common enemy of humanity. Will not every Christian editor, every preacher, every man and woman in the land that loves sobriety and purity pray and labor against the re-instatement of the canteen.

"Put Something in the Rack."

That old chestnut, "Why men don't go to church," ever and anon, comes to the surface, and presents itself with the emphasis direct or implied that men do not go to church. Men do go to church; not all men, to be sure, anytime, but some men all the time.

There are some people, whom for convenience, we may call men, that do not go to church because of pure, unadulterated laziness. Then there are some others who are too mean, and do not go for fear they will be reminded of their meanness.

If the question is put directly, why men, other than those too mean and lazy, do not go to church? the answer in so far as

it concerns the preacher of the Gospel and those interested in the same, the following words, from an address, on the subject by Dr. Madison C. Peters, who has just come into our ranks, will throw some side light on it:

"The world does not want for preaching, but it is in need of the right kind. A homely but true adage is, 'A sermon, like a pudding, must have something in it.' Farmers never get together and discuss how to get the cattle up to the rack; they put something in the rack. To hold the people you must hold the pulpit. Ministers can visit their people better by sermons than by calling on them. Be in earnest. Better boil over than not boil at all. Enthusiasts always get converts. Spiritual power does not diffuse by the force of mere argument. It needs the overflow of heart to give the lips full speech. Strike out straight from the shoulder, speak to men in direct, simple, forceful, fearless language. The preacher is a voice, not an echo. Hit sin, and hit it hard. Preach the gospel, and apply it to everyday life. The all-penetrating, all-pervading, all-animating and all-inflaming motive of the preacher should be love for the souls of men. Before the almightiness of the cross there can stand no resistance, and that sermon in which Christ is not presented as the Savior of sinful men will be to the soul only the beauty of the snowdrop and the sublimity of the desert. The church must in its methods of work thoroughly adapt itself to the condition confronting us in this lightning-footed twentieth century, and show itself equal to meet the demands of this age—an age on ages telling."

Millsaps College has bought the property now occupied by the Jackson College, (col.) and the Jackson College has bought 33 acres east of Bailey avenue, and will between now and next September, erect much more commodious buildings on the new site than those now in use on the old. Jackson College is to retain possession of the old property until July next. The going of the College to the new site will enhance the value of property in that vicinity, and will go far in the direction of securing trolley car service in that part of the city in the near future. Dr. Barrett, president of this institution, has shown himself wise in the administration of its affairs. He is the friend and helper of the Negro, and at the same time commands the respect and co-operation of Southern white people.

The collision of two heavily loaded passenger trains on the night of the 27th ult., near Seneca, on the Wabash railroad, dashed into eternity in a moment something near 100 souls. The trains were running at full speed, the one going west was crushed and burned. It contained two cars of emigrants.

The editor of *The Boy*, the official organ of the National Anti-Cigarette League, of Chicago, says: "I read with pleasure your editorial of November 21, on 'The tobacco Habit.' It cannot fail to do good."

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Notes and Comments.

Mr. Judson once said of his great work: "The outlook is as bright as the promises of God." Then, with all our discouragements, how bright is our religious outlook today!

Mississippi has given \$2,346.44 to Foreign Missions up to date this year. At this rate we will make the largest contribution of our lives this year. Let's do it; for we are abundantly able.

The great battleship Illinois, one of the newest and finest afloat, arrived at New Orleans last week to test the new dry dock that has been instituted there. She is worth seeing.

It is said that Lord Rosebery possesses snuff-boxes to the value of \$175,000. Many of them are of solid gold set with brilliants. It is bad enough to see a Negro with a snuff-box; but when it comes to a statesman, language fails to describe it.

Judge Powell had two white men at Brookhaven indicted for perjury last week for shielding blind tigers in open court, and he did right. "The way of the transgressor is hard." Let this good work go on in our courts until no man will dare to perjure himself for anybody much less a "blind tiger."

Through the courtesy of some unknown friend, we have received a copy of the Minutes of the Tennessee Baptist Convention, which was recently held at Harriman, Tenn. From it we learn that during last Conventional year there were 26 new churches organized; 1,638 members received; new church houses built 23; Stations supplied 314.

The Watchman says that in the recent so-called Baptist Congress, "The most amusing discussion was that on the 'Ethics of Gambling.' It was a very amusing subject to be discussed in a Baptist Congress. 'The Ethics of Horse-stealing' would sound just as well, or 'The Ethics of Murder,' or the ethics of any other kind of sin.

"What is done at one end of society"—the rich end—is always copied at the other—the poor end, "whether it be the ostentation of the funeral or the gambling on the race track or at cards." These words from the pastor of a large city church are only too true, and speak with tremendous emphasis of how careful the great and rich ones of earth ought to be of their influence.

The Arkansas State Convention voted to withdraw its support from The Arkansas Baptist because of the latter's opposition to the work of the Convention. That's right. There is no wisdom displayed in feeding the man that is trying to tear down what you are trying to build. We hope our neighbor, THE BAPTIST, will see its mistake and take up the work again. It is too good a paper to waste itself on dead issues, and things of questionable utility.

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A Buddhist magazine publishes the following religious census of a Japanese college: Confucianist, 1; Shentoist, 1; Buddhists, 15; Christians, 4; atheists, 60; agnostics, 282; non-committals, 46—total, 409. These are very suggestive figures indeed. The old heathen faiths seem crumbling before infidelity. Rather preach to infidels than Buddhists any day. There's more hope for them.

Post Master General Smith has just submitted his annual report to the president, and it is a very encouraging document. The total receipts of the department were \$111,631,193 or an increase of \$9,276,624 over last year. The expenses were \$115,554,921 or \$7,814,652 greater than last year. The report says that if it were not for the abuse of the second class mail matter by advertising and fake book-makers, that the receipts would exceed the expenses greatly.

Senator Hoar has grown more confident in his old age. He said the other day that, if all the Republicans were dead, the Democrats would carry on the Republic; that if the North should suddenly disappear, the patriotic South could be depended upon to carry it on; if all Protestants were dead, the Catholics could be relied upon; and that if all our American born should cease to be, our foreign born would maintain the ship of State till the last—all of which is pretty optimism anyhow, to say the least.

Bro. W. H. Patton, Moderator of the Chickasaw Association, has prepared a circular of information which he is mailing to every member of this association. To this is attached a pledge card on which is to be written the amounts each member will try to raise for each of the objects to which we usually contribute; then the card is to be detached and mailed to some person designated. We are interested to know how the plan will work. It impresses us as being a long step in the direction of reaching every member of our churches. The letter of information states how much the Baptists of Mississippi are trying to raise for each object rostered by the denomination. Bro. Patton will let us know how it will work.

Dr. C. E. Hewitt, who might be called the financial secretary of the Divinity School of the University of Chicago, recently sent out letters to a great many of the old students asking: (1) Where they were born; (2) what led them into the ministry; (3) if they had been tempted to leave it, and why? Out of forty-eight replies, twenty-seven were born in the country; twenty-two had gone into the work under the conviction of a divine call; twenty-five from a desire to engage in Christian work; eight as a result of pastoral advice, and two from parental influence. Just thirteen said they had had no temptation to leave the ministry; eight slightly tempted; twelve had been inclined towards teaching; three had quit in order to secure the necessities of life; seven had

thought of leaving on account of good business opportunities, while just one had left on account of THE MEANNESS of the churches, with two others considering the advisability of taking such a step from a sheer "lack of appreciation and sympathy."

Country Churches.

Where are they located? In the best places under the blue bending skies, where Jesus used to love to go. He often withdrew to the country to pray. There is something about the forests and hills that make people want to pray. Something about the country sacred to me. I am sure it is there from whence cometh our help. Its fields constitute the basis of supply to fill our mission treasuries.

If "The plowing of the wicked is sin" the plowing of the righteous is godliness, and it is said that "Godliness is great gain." God loves country folks, for most of His illustrations were drawn from country life. If I were again farming, sowing and reaping would be almost as sacred a duty as my preaching now is. When we prayerfully instruct our farming people how to plow, sow and reap, we will have done more than stirred the mission interest at a half dozen important centers and get only a few hundred dollars. Some people are afraid to talk money to country folks. You know why? Some cranky preacher has mauled them for not paying him the last dime, with the emphasis on *him*. There is a certain relation between money and God's Kingdom; and when country people have it properly presented they will accept it and respond every time you call on them.

We are not ignorant nor poor but have been abused—by the preacher. No one should give more than he "purposeth" at heart. A man who has a little religion can give a dollar but a strong man can give ten. A weak heart could not support a big gift; it would reflect on him to his own hurt. Strengthen *heart* and *pocket-book*. They are twin sisters.

One of the first churches I ever served had a "hardshell" deacon. He formed a mechanical belief that my preaching was worth \$2.50 and gave it. He didn't have religion enough to support even that and we had to exclude him the next spring. There is lots of religion and money in the country yet.

I serve country churches altogether. I never asked for a cent in my life, and I am now buying for cash and my pockets jingle. I do not mean to encourage indifference in pastoral support. Churches ought to say what they will pay, but I do want to say that country Baptists will pay their preacher if he will show himself a man approved of God.

Love country folks and they will love you and give you most any sum for missions you ask for—of course in reason. This subject grows interesting but I will close and put my brother pastors off a week later for the proposition.

PREACHER.

The trifling man always disregards the essential trifles of life.—Ram's Horn.

Preachers and Debts.

A YARN SPUN BY B. G. LOWREY.

Much has been said about the importance of the preacher's meeting his financial obligations, and I agree with most that has been said. I recently heard a member of a large business firm say that there were on the books of his firm accounts amounting to more than \$1,000 against preachers, and that most of these accounts were out of date. I consider this a very sad state of affairs, but that is not the side of the question which I wish to discuss.

A preacher recently told me that Mississippi churches are now owing him more than \$1,000 for services rendered in past years—mostly in very recent years, but his pastorates with those churches have closed and he doesn't hope ever to receive payment for the work done. The preacher ought to meet his financial obligations. But can we blame the preachers when the churches treat them this way? The financial obligation of a church to its pastor is just as much an honest debt as the money any brother in that church owes to his merchant for family supplies and the deacons of the church ought not to consider that their consciences are free while the church is in debt to the pastor—neither ought the membership.

Let me spin a little yarn. In a certain neighborhood in Mississippi, was a preacher, Bro. A., who served country churches. It became rumored in one of the churches that Brother A. was not good for his debts and that his reputation in his own home community had been much injured by this fact. In the summer just before time for the protracted meeting, some of the leading members of the church came together and discussed this matter, and one brother said, "It that is the character of our pastor we cannot afford to retain him. I think we ought to look into it and take some action on the matter, and I think we ought to sweep our house before we begin a protracted meeting. We cannot expect the Lord to bless us in a meeting, if that is the kind of a man we are keeping as pastor and the kind of man who is to do the preaching during protracted services."

So, after some discussion, it was decided that two brethren would quietly make a visit to the neighborhood in which the preacher lived and investigate the matter. They made this visit and it occurred to them that a prominent Baptist merchant in the preacher's neighborhood would be the best man to interview. "The merchant said, 'Yes, brethren, Bro. A. is somewhat in debt. It must be admitted that his reputation has suffered a little on account of it; but if you will excuse me, I want to ask you a question. Does your church owe Bro. A. anything?' The two brethren admitted that their church owed Bro. A. about \$75 for his services as pastor. Then the merchant brother said, 'Well, brethren, would it not be better for you to be spending these 2 or 3 days at home visiting the membership and collecting this salary so as to enable brother A

to meet his debts, rather than spending the time here 'investigating him' for not meeting his debts. I have at least this to suggest: Go home and report to your church and, if you are going to put Bro. A. on trial, insist that every member who was ever slow meeting debts vote for him, and everyone who never failed to meet a debt promptly vote against him."

The brethren went home with some new ideas in their heads which probably gave them a headache, and I hope gave them a heartache. They went to work, collected the \$75, paid it to Bro. A. and so considered their house swept and let Bro. A. go ahead with the protracted meeting. The pastor was happy, thankful and more consecrated, because he had been able to cancel some debts that had given him trouble and injured his reputation. The people were happy and in better condition to reach the throne of grace, because their consciences were more nearly clear and their conduct more nearly right in the sight of the Lord. So the result was that this country church had the greatest revival of its history.

MORAL.

It is very important for a preacher to pay his debts, and this fact ought to be properly impressed upon his churches.

The Celebrated Mt. Helm Baptist Church and Rev. C. P. Jones Case.

We give in these columns the decree of the court and reasons therefor in the above case. We do this because some of our secular papers have gotten the matter into a twist, and we are anxious that our readers understand that the court exercised no ecclesiastical jurisdiction whatever, but simply jurisdiction over the property rights involved.

Mt. Helm Baptist Church et al v. C. P. Jones et al, Chief Justice A. H. Whitfield, Presiding:

This Court exercises no ecclesiastical jurisdiction. It accepts what the highest ecclesiastical authority in each church promulgates as the faith and practice of that church—that authority under Baptist polity, being each separate Baptist church. If we were called on, in this case, to say, for ourselves, what Baptist faith or creed is, we should decline to do so, for so to do would be to exercise ecclesiastical jurisdiction. This was a proposition settled in the case of Nathan Smith et al v. M. Charles et al decided at the last term. But the property rights of all churches are within the protection of this Court, as are the property rights of citizens of every class. There is no need here for any declaration as to what Baptist faith or creed is. The appellees have relieved us of all difficulty on that score; they have themselves, by their own voluntary act, that is to say, by the declaration solemnly made on the minutes of their church, declared 1st, that they repudiated the name "Baptist," and adopted in its stead "The Church of God;" 2nd, that they repudiated the name "Mt. Helm" and adopted instead the name "Tabernacle of Christ," thus changing the designation

of the church from "Mt. Helm Baptist Church" to the "Church of God, Tabernacle of Christ;" 3rd, they have expressly repudiated all creeds and denominations as man-made devices, and then 4th, they have proceeded to elect, after the schism in the church, and the expulsion of the minority—some hundred and sixty odd persons—a new set of trustees and charged them with the duty of having the church property conveyed to the new organization, or to the trustees for the new organization, if that could be legally done. It is idle to say that a majority faction, which has thus severed its connection with its old faith and organization in the most solemn form possible, first, by such declaration on its minutes, and second, by re-organizing in pursuance of that declaration, along the line of a new church, can any longer claim to be the church whose name, whose organization, and whose denominational status, such majority faction have both by words and acts solemnly repudiated. That is the sole issue in this case, no question of ecclesiastical jurisdiction being involved.

We have nothing to do with, or say about, the idea however beautiful it may be, apparently entertained by appellees, that they can find the lost religious Atlantis, sailing under this new flag, and establish one new church, disconnected wholly from all existing religious denominations—wherein universal harmony shall prevail. It is enough for us that the Baptist church as it exists today, is one of the well known religious denominations of the world, and that the appellees have, in the manner indicated, most emphatically and unmistakably repudiated it, and set up and organized a wholly new and distinct church of their own.

We think it is clear that the original donor of the property constituting the Mt. Helm Baptist Church, edifice and grounds, donated it for use as a Baptist church, and more specifically the particular Baptist church known as the "Mt. Helm Baptist Church;" and that its dedication to that use cannot be altered by those openly proclaiming that they are not Baptists, although they may constitute a majority in number of the old church. They do not claim as Baptists, they claim as "The Church of God, Tabernacle of Christ," a new church utterly distinct and independent—their effort to retain when they "cast the matter out"—as their minutes say—the mere name not being as we think, at all determinative. They did not recall their fulmination against all denominations and creeds, nor undo their independent organization.

The property is held in trust by the church for the purpose for which it was dedicated by the donor and for that purpose alone.

In this view it is clear that the learned Chancellor erred in his decree which is reversed and the injunction—in the form it was as modified by the court below, p. 19 of record—will be reinstated and made perpetual by a decree entered here

So ordered

Shoot the man behind the straw.

No, no! it will be a waste of valuable ammunition. The idea of shooting such small game is preposterous. Yes, but there are so many of them it may be that more than one can be shot with one load. I know, yes, I know, but if you hit forty, what profit is it? Then you know that the straw is so much bigger than the man you can do nothing but hit straw. Well, let's shoot at a "venture."

Ready—Aim—Fire!! There, I did nothing more than thin out straw. Look! Look! The straw is nothing more than subterfuges.

How many folks are dodging behind subterfuges. Here is one poor shriveled, dried up fellow that wants to do all the needed work about home. "There are so many poor people—widows, orphans and places destitute of gospel messages that there is absolutely no necessity of going beyond our own community to do mission work." Did you know that as big game as "Bill Ape" is behind this "straw." Look! Look! There is another fellow so narrow and contracted, that he is like an egg—so full of self he can't hold anything more. I shoot a loaded gun of public spirit at him and say, Brother, you are amply able to give three hundred dollars toward the endowment of Mississippi College. Just think of the good you can do by so generous an act, and then you know we ought not to fall behind other institutions of learning. Look at Millsaps College with its splendid endowment, and shall we see our splendid institution eclipsed by another much younger with no history behind it save what it has made in a few brief years." Down he goes behind the straw of—"Well I never expect to send any of my boys *thar* case I han't been to Kollege an I done fust rate myself wid out it, and other folks ken do as I's dun. Now dem what wants their children edicated can just pay fur hit, fur I show ain't gwine to give none of my hard earnt money fur no sich game."

Well I must confess that this is big game behind a small "straw." Of course he will never see this for he don't take "THE BAPTIST," he is behind the straw and two dollars is as big in his eye as a wall map.

Brethren, let's burn the straw and shoot as they run out.

J. C. FARRAR.

Way Notes.

My brethren, "these things ought not so to be," said the Apostle James, in the book which bears his name, chapter 3, and verse 10. What things? Why, simply and only the blessing of God and the cursing of men by the same mouth or tongue. See verse 9. But are we to understand from the apostle that if we do not bless—or praise—God with our tongue that we shall be free to curse men therewith? By no means. For he who spoke as never man spoke, says Matt. 5:34 "Swear not at all," and again, He condemns swearing, Matt. 23:16, 18, 22, and likewise again, James passes judgment against the use of

profanity, chapter 5:12, and gives great emphasis to his words, "swear not," by the use of these contextual words, "But above all things, my brethren."

What then is the lesson to be learned from this text in James and those given from our Lord to sustain it?

Evidently this: "Thou shalt not take the Name of the Lord thy God in vain." That is, all who name the name of the Lord shall do so out of a pure heart and through clean lips, swearing *not at all*.

But are these prohibitory Scriptures by the apostle and by his—and our—Lord in force, and are they now needed, yes, verily. The word of the Lord abides forever. "My Words," says Christ, "shall not pass away." But are we to understand, (am I asked?) that there is "at this time" a necessity of stirring up the (pure) minds of professed Christian people—Church members—on the subject of the use of profanity?

With regret and sorrow deep and strong, the answer to the above question must be, yes. The awful, deplorable, habit of the use of profane language amongst professed Christians is alarming. Quiter recently I stopped in the home of a gentleman, whose wife was a prominent member of one of our most prominent churches, who said to me, Why did Mr. — resign his pastorate? For—reasons, I hear, said I.

"Well," said he, "He has jumped out of the frying pan into the fire. For there are only—as I believe—two men in the church to which he has been called, who are not profane, and a goodly number of them swear at pleasure," and when I expressed surprise, and I remarked, "surely you are mistaken," his wife said, "Its just about that way."

And this is a "leading" church of our country. But surely there are better rates to be had than these. Surely most of our churches will average up better than this one is said to do. Surely more than two per cent of our membership, "speaking out of the abundance of the heart," are two reverent, too God-fearing, too pure of heart and too clean of lips to *profane* the name of God. And yet, I am profoundly convinced that many amongst us, and called by our name, there are, who bless God and curse men. "My brethren, these things ought not so to be."

J. J. W. MATHEIS.

From Okolona.

We know that you as well as many other Baptists of the State, will rejoice to know that the Okolona Mississippi Baptist Church has secured an under Shepherd to minister to us in spiritual things.

We have been without a pastor for some time, but the Lord did not intend that his people should suffer for the "water of life" spiritual food, and directed us to Rev. E. R. Osborne, of Georgia, who has consented to join hands with us in an effort to build up his cause in this town and State.

Brother Osborne is a man of great power, and ability, and we hope will be the instrument in God's hands of building up the walls

of Zion here.

It was indeed a happy sight to witness the cordial greeting and Christian love manifested by the entire church upon his acceptance of our call last Thursday night and we want to say to the Baptists of the State that we are not dead, but have only been asleep a little while and that we mean to be up and doing, "for the fields are white into the harvest."

The good women of our church have just completed a new Pastorium into which our new pastor will soon move. Bless them, they are the salt of the earth, and God's chosen vessels.

My brother, rejoice with us, and pray for us.

X X X X.

Okolona, Miss., Nov. 25th, 1901.

Church Letters.

The nature of a church letter is very frequently misunderstood by Baptists. Indeed very few post themselves in doctrines and practices. Some seem to think if they have letters of dismission that they are out of the church. On the contrary they have a certificate only of being in membership and will remain therein, "until joined to another church of the same faith and order"—unless "withdrawn from" for un-Christian conduct. Letters ought not to be granted except to specified churches.

There are but three ways of getting out of a Baptist church—by dismission to another, by withdrawal of fellowship, or by death. In the first case, a letter must be asked for; in the second, an act of discipline is required for wrong doing; in the third, the common lot of mankind. Church organizations are practically subject to the same rules; they can unite with others, be withdrawn from, or die, like anti-missionary bodies. They may possibly disband, by unanimous consent; but even then the members must go to other churches. Trunk letters state where individuals belong.

These facts ought to be taught, and instilled into every brain, and the names of dismissed members should be retained until information is received of their admission into another body. If not heard from the church clerk should write by way of inquiry. Our cities and towns are full of strays; many of whom are not known as Baptists. And these are of course left out of our statistics. They need looking after at both ends of the line.

It is of doubtful expediency to give letters for a "dissolution," so-called; even if legal. Indeed it is fraught with great evils, and should always be avoided. Members are dismissed without their request and perhaps under protest—as they may have no cause but to put their letters on the shelf or in their trunks. This is the origin of many strays, and the loss of hundreds of families to the denomination. A change in some of our plans therefore, would be in order. There must surely be "a more excellent way."

L. A. DUNCAN.

Our Special Needs.

SYNOPSIS OF SERMON PREACHED AT THE
COLD WATER ASS'N BY E. L. WESSON.

These associational sermons are hard to preach. It is hard to get the minds of the people centered on what you want to say, and to so forget ones self as to enter into the Spirit of the gospel. We cannot do so without divine help, and may the Spirit Himself fill us and guide us into the truth.

I ask your special attention to Heb. 11, 12, as a text which presents, as a text as a subject for our study, our Special Needs. First, I would have you notice the kind of Christians the Apostle found. He seems to have expected to find Christians alive with interest in the doctrines of Christ, and full of zeal for his cause, but instead of that he found a dull, listless, indifferent, inattentive set, unprepared for the grand doctrines he brought.

Brethren, I get some consolation out of the Apostle's experience, for if Christians at the first, under such influences and preaching as they enjoyed became dull and indifferent, I need not be cast down at such condition in the churches now.

But Second, I want you to notice the effect their dullness had on the preacher. He said he had many things to tell them concerning the priesthood of Christ, but they were "hard to be uttered seeing they had become dull of hearing." They were not always dull, but from some cause had lost their interest and become dull of hearing. He went to them all aflame with his message, but when he saw their inattention and indifference, it made the work of preaching the glorious gospel of Christ a hard task. Many a preacher has been robbed of the Spirit and power of his sermon by seeing that he faced a listless congregation, and what would have been an uplifting sermon, became a common-place discourse, because of the dullness of the hearers.

Brother, Sister, your pastor would be a much stronger preacher if your church were alive with interest in the Lord's work. That grand, eloquent old man, Bro. A. A. Lomax, said that sometimes he went to his churches filled to overflowing with the glorious truths of the gospel, and when he would see the dull, deadness of the Christian interest it would seem that his spiritual fervor would escape, as the acid from soda water, and leave him unable to deliver his sermon with power, all because of the dullness of his hearers. Grand truths are hard to utter to a dull indifferent people. God help our churches to wake up to interest in the doctrines and work of Christ.

Next you may notice, what they ought to have been by that time. The writer tells them that for the time they ought to have been teachers. They had been Christians long enough and had had sufficient time for study to have been teachers. God expects his children to grow into teachers of his truth. It is no part of the gospel idea that Christians content themselves with a hope of

salvation, but each one, according to his or her ability, should grow in grace, and in the knowledge of Jesus Christ, into teachers of the Word. They ought to have been teachers but they were not. Notice what their condition really was:

1. They had lost their grasp on the very first principles of the oracles of God. The Apostle told them that they needed some one to teach them again the rudiments of the first principles of Christ. They had become dull and uncertain in their knowledge of the foundation doctrines of Christ. Yet, brethren, he treats them as believers. How many in our churches today are in the same condition? Some have been members of the churches five, ten, or twenty years; they have God's word in their homes; they have heard it preached time after time, and they ought by now to be teachers, but instead they need to be taught again the first principles of the doctrines of Christ.

2. You will notice that they had become such as had need of milk and not of strong meat. By reason of ignorance and disuse their spiritual digestion had become weak, and they were "unskillful in the Word of righteousness." Soft, sickly, sentimental, babyish dyspeptics, doing no good for the cause of Christ Jesus. Brethren, we have many like them today, surely they must have been Baptists. That 2 brings us now to notice the special lessons to us, suggested by the text. Taking the expressions "ye have need that some one teach you again," and "ye are become such as have need of milk," we get to the subject—Our Special needs.

First: we need to realize fully our condition as the churches of Christ. We are losing our hold upon the fundamental doctrines of Christ. Our people are not as clear in their understanding of the distinctive doctrines of Christ, as we hold them, as they used to be. We lack unanimity of teaching, and hearty co-operation as preachers and churches in the doctrines of Christ, the spread of the gospel, and the great works of benevolence and education. We are specially losing our hold on spiritual worship and a spiritual church membership, and are drifting into cold formal worship, and a nominal membership who can tell nothing of an experience of regenerating grace. This is a sad picture, but you know it expresses the facts. I grieve in the very depths of my soul at the dead formality and the spiritlessness of our churches.

What are the causes of this condition? As I see it there are three causes: 1. Our S. S. literature, which, in following the arranged lessons and the popular trend of the day, avoids everything distinctively Baptist, doctrinal and spiritual, and teaches merely the geography, topography and biography, of the Bible. Now don't understand me to be against S. S. I go to S. S. every Sunday and study the lessons, but this is one cause of our lack of real Bible study, and of our ignorance; yes even our forgetfulness, of the fundamental doctrines of Christ and of our spiritual death.

2. Another cause is the fact that our de-

nominal papers, or the brethren who write for them, have ceased to write in the contrastive style, holding up the false and the true, contrasting the one with the other, and comparing each one with the Scriptures. There is no way on earth to make truth so clear and potent as to contrast it with error and then measure it by the Word of God. We have largely quit that style, therefore the average young Baptist is not able to distinguish between the false and the true, consequently we have come to where we need some one to teach us again "The first principles of the oracles of God."

3. The third cause of our condition is the fact that we preachers have almost ceased to give to our people expository doctrinal preaching. I don't mean fighting; I abominate the pugilistic spirit; I mean clear expositions of the doctrines of Christ, so that the churches may know what the Word of God teaches. Our sermons now are mere sermonettes, as a rule, consisting of moral platitudes which produce neither study nor spiritual interest. We preachers are largely to blame for our present condition. Our Fathers seemed to feel that the way to present the distinctive doctrines of Baptists was in the combative spirit, and they drove the churches to a perfect dread of doctrinal sermons, and we, to please, have largely left unexplained the Word of God until the churches have come to need to be taught again which are the first principles of Christ. And have come to be such as can hardly digest the milk of the gospel.

Brethren, we need to get down to a close study of God's word and expound it to the people. Now leaving the causes, let us return to needs. Next, let me say: We need to lay again the foundation doctrines of depravity, death in sin, condemnation under law. The work of the spirit, repentance toward God, faith in Jesus Christ, obedience in baptism and the Lord's Supper, experience of grace before church membership, and church discipline. Paul, in the next chapter, said let us go on and leave these first principles, but he simply means for Christians not to be always standing around their first experiences, and does not mean for us to cease to preach the fundamental principles of the doctrines of Christ. We need now to lay them over again so that the churches may understand, and be inspired to go on in the work of our Savior.

Next, and last, we need to place more honor and responsibility on the churches, and let them feel the Bible truth that they, and not the preachers, are the custodians of God's truth and the ordinances of Christ, and that they, and not the preachers, are responsible for God's Word being correctly preached; that they are guardians of the truth, to whom the preachers are amenable, and that therefore they—the churches—should be intelligent, faithful students of the Word. Let the churches know, and, if possible, make them feel the grand truth that Jesus instituted His church, gave himself for it, called it his own, and said "The gates of hell shall not prevail against it."

Let them know that each on earth—Gospel Church—represents the perfected body of Christ when all shall be gathered before Him, and that the preachers are the servants of the churches doing the work of Christ on earth, therefore the churches are responsible for the maintenance of the ministry and the spread of the gospel, and that Christ has conferred on the churches the honor of evangelizing the world. Honor the churches more and they will feel more like doing the Lord's work. If you messengers will go home and tell your churches the honor and responsibility Christ has laid upon them, it will stir them up to do more for their Master. We need the spirit of the grand old song:

"I love thy kingdom Lord,
The house of thine abode,
The church our blest Redeemer saved,
With his own precious blood."
"I love thy church Oh God!
Her walls before thee stand,
Dear as the apple of thine eye
And graven on thy hand."
"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toil and cares shall end."

The Baptist Day.

J. B. SEARCY

Our State Convention thought it important to designate a day when all the pastors in the State should call special attention to the support of THE BAPTIST as our State Organ. There are many strong reasons for this. The pastors have, and of right exercise a tremendous influence over the people of their respective charges. Their people naturally look to them for wise and safe counsel along all lines. If the pastors manifest no concern about the circulation of the State paper among their people the natural inference is that these pastors do not esteem the paper of any special importance to their flocks. On the other hand, if the pastors are enthusiastic in pressing the claims of the paper, they not only arouse a wide-spread interest in the circulation of the paper, but they awaken a deep interest in the contents of the paper itself, and thus make each number of the paper much more valuable to its readers. It is no child's play to edit and publish a good religious weekly paper. Heart and brain and money must be used briskly. The matter in a paper with a circulation of 5,000 weekly copies is the same as that of the paper with 10,000 copies. And if it is good for 5,000 Baptists in Mississippi to read the paper weekly, it will result in twice as much good for 10,000 to read it. Besides the publishing of a first class paper with an issue of only 5,000 will not pay expenses, while a circulation of 10,000 copies will pay a handsome profit.

The day has past to argue the need of religious papers. Our mission work in all of its departments, looks to the paper as its right arm. Our schools and colleges could not get their wants before the denomination without its weekly visits. Our grand

Orphanage work is pressed upon the hearts of the thousands of our people through the paper as it is by no other agency.

We now have a paper of which we all are justly proud. It is one of the cleanest papers in the denomination. It is always true to its colors and never gives an uncertain sound. It is brim full of brotherly love and its spirit is the key note to the sweet harmony among our people throughout the State. Our mission work is rapidly on the advance, the Board having received about \$1,000 in cash more than for the corresponding time last year.

Our Orphanage work is the delightful astonishment of all who behold it. Our College is fast rising to high tide, and the natural thing to do, what we ought to do and what we can do easily, is to make "THE BAPTIST Day" a great success. Let us send up such a large list of subscriptions and cash as will astonish the tired self-sacrificing editor. And let us resolve as pastors, that we will keep this subject before the people, and let nobody ever dream that anybody ever dreamt that THE BAPTIST is not an assured success. Good as THE BAPTIST has been heretofore, let us so support it that volume IV will far excell any previous volume and be the stepping stone to still better things in the future.

Some Observations about the Religious Paper.

During eighteen years of active work in the pastorate, I have "sought means to bring" men to Christ, and I have also studied and, as far as practicable, used the forces that I found conducive to the development of church and denominational life. Among the forces most helpful to me in marshalling, unifying, and using the individual and home powers on my field, has been the State Denominational Paper.

I have noticed that where the State denominational paper is taken and given a prominent place in the family circle, that the inmates are, not only well informed about the work, but alive to every denominational interest in the State.

I have also noticed that where the parents are divided in their church relations, the children go largely with the parent who keeps his or her denominational paper constantly in the home. For example, if the father is a Baptist and keeps his State denominational paper in the home, and the mother is a Methodist, but never brings her State denominational paper into the home, the children, under my observation, have gone into Baptist churches; but if the mother kept her denominational paper in the home, and the father did not take his denominational paper, then the children went into the Methodist churches.

And further, I have noticed that where the parents are Baptists, and the State paper is not taken, but instead, a Baptist paper of another State is taken, that the inmates of that home, parents and children, are inclined to magnify the denominational work of the State in which the paper that comes into the home is pub-

lished, and minify the great work of our own great State. Hence as a pastor, in love with every Baptist interest in the State, I have ever sought to put our own State paper in the home of every one over whom I have pastoral care. After our own State paper has been gotten into the home, then I can encourage the taking of such papers as The Western Recorder, The Baptist and Reflector, The Texas Baptist Standard, and the Argus, all of which are good papers, but none so good for a Mississippi Baptist as THE BAPTIST.

And yet again! I have noticed that those who take and read the State paper, and through it, keep abreast with denominational interests of the State, are the ones who give to Missions, Education, Orphanage, and Church-building.

And last, if not least, I have noticed that those who take, read, and appreciate the State denominational paper are the ones who contribute most liberally, cheerfully, and regularly to pastoral support.

Conclusion. A pastor's greatest temporal helper is the State Denominational Paper, and it is a source of appreciation and gratitude that THE BAPTIST, our own State paper, is so well filling its mission as a helper in every good word and work.

E. E. THORNTON.

Improvement of Periodicals.

The Sunday-school Board of the Southern Baptist Convention will make several changes and improvements in its publications, beginning with the issue for January.

1. The Teacher will be enlarged in size of page, adding an equivalent of about eleven pages of present size, with addition of departments and other improvements.

2. A new Bible Class Quarterly for senior grade work, forty pages, same size as the Teacher page, only 4 cents per quarter. This will be a periodical of the highest character and be maintained in first excellence.

3. There will be enlargement of Primary and Intermediate quarterlies and Child's Gem, with other improvements.

4. The Advanced Quarterly will be kept at its high grade standard, and Kind Words, already enlarged to eight pages and very popular, will be made better and better.

5. A Quarterly Missionary Lesson will be carried through the entire series, making the publications distinctive in setting out the mission work of the Southern Baptist Convention. This Convention year promises to be one of great prosperity in our work. Its first six months have passed and our receipts are far in advance of the same period for last year, the advance being chiefly in periodical sales and in the Bible Fund—this last being larger for these six months than the whole of last year.

Surely this is gratifying. God's favor is upon the work. The people are giving it their support more and more. We hope for larger things.

J. M. FROST,

Nashville, Tenn.

The Pastor and Baptist Day.

The Baptist State Convention in its last session urged the pastors to make a special effort to increase the circulation of our paper, and recommended that the second Lord's day in December, or the one most convenient in that month, be made "BAPTIST DAY." How can the pastor best carry out the instructions of the Convention?

1. He should satisfy himself that the denominational weekly is beneficial to the individual, to the family, and to all the work of the denomination; realize his own obligation to the paper, and to the convention; and then determine on a well planned and persistent effort to comply with its expressed wishes. This is important, essential to any large success.

2. On the day appointed, or selected, he should set forth before his congregation in a prepared address the benefits of the paper, its necessities in order to a wider and better service, the obligation of our people for its support, its great helpfulness to every department of our work.

3. If he is pastor of only one church, or if he give one-half his time to each of two churches, he should immediately follow up this address with a direct, personal and universal exhortation and appeal to subscribe and pay for the paper, and read it. The pastor can do this better than any one else, and he should not postpone it.

4. If he is pastor of several churches, so that he cannot spend much time with any one of them, it might be best to appoint a "moving" committee, composed of one from each neighborhood, to co-operate with him in securing the general circulation of the paper.

All the pastors should unite in this effort to increase the circulation of our paper. It is already good, improving with every issue; but we can make it better. Brethren, we can do this; we ought to do it; then, let us be up and at it. It will be a great and general benefit, but no one will receive larger help than the pastor himself.

H. F. SPROLES.

Endowment Echoes.

I failed to find a church elsewhere that was ready for the endowment collection last Sunday and so I did what men generally do when they have nowhere else to go; I came home! Pastor Lipsey said "yes, certainly, put the question before our people here and take our collection." Much of the work had already been done here, but we did more and will do still more yet. The college president and seven professors combined their subscriptions and headed the list with \$1,000.00. The student body of over 200 boys had learned what was brewing and had said in their hearts, *That faculty shan't outdo us.* They had called class meetings on Saturday and had secured among themselves pledges amounting to over \$1,500.00. The junior class alone is down for \$800.00, most of the men having subscribed \$5.00 a year. The list here now stands at more than \$3,000.00. It is safe to say that

one-fifteenth of the \$4,500.00 called for will be paid up by people who now reside either permanently or temporarily in Clinton.

If all the Baptists in Mississippi would do their duty, we could, this year, put our college on an equal financial footing with Richmond, or Wake Forest, or William Jewel. And why should the Baptists of Virginia and North Carolina and Missouri, have more extensive and efficient institutions than we? But those institutions were built and equipped and endowed by a few. So, let us not be discouraged. Many will not help, but some will, and we will succeed. Our Foreign Mission money is given by a few, three-fourths of our people do not even give to the Orphanage. Every noble work must be done by a part of the people. Let every pastor, who believes in this great movement, help. The field is very large, the time is very short. I shall be able to visit only a few churches and see only a few people. But by the help of the Lord, through the brethren, we will make it.

Yours encouraged,
W. T. LOWREY.

Ocean Springs and Biloxi.

Last Sunday was a good day with us at both of the above mentioned places. I preached at 11 a. m., at Ocean Springs to a good congregation, and at 2 p. m. I baptized in "the waters of the Bay," two sprightly young ladies and a young man of great promise.

At night I preached at Biloxi, after listening to a fine program on Frontier Missions rendered by our young people. At the close of the sermon we received a lady from Wales. With the opening of the new year I give all my time to this church.

J. B. SEARCY.

Ministerial Education

If some of the churches could send in their contributions to Ministerial Education, the relief would be timely. Very few contributions have been sent and heavy bills are accruing. About 20 young preachers are receiving help from the board.

Truly,
W. T. LOWREY.

Nov. 25, 1901,

Notes.

We had the pleasure Tuesday of a call from Rev. E. W. Spencer, pastor at Shuqualak. Bro. Spencer is one of our reserved, but strong men.

Dr. F. H. Gullette, of Goodman, was a welcome visitor to the rooms of THE BAPTIST. He was a very efficient deacon of the first church the editor was called to after leaving college in 1879.

An agreement has been reached between Denmark and the United States whereby the "Danish West India Islands" become the property of the United States. The price to be paid is between \$4,000,000 and \$5,000,000, and thus "Uncle Sam" continues to expand.

Rev. E. E. Thornton and wife are rejoicing because unto them a son is born—A fine eleven pound Thanksgiving gift.

We note the appearance in our city this week of a new daily paper, "The Daily Advertiser and News Bulletin." This gives us three dailies, two of them Sunday papers, as well as every other day.

The program of the International Prophetic Conference to assemble in Clarendon Street Baptist Church, Boston, December 10-15, has just reached our desk. It is rich in its subject.

Bro. J. L. Low will go to Laurel, to enter the pastorate there. He leaves a good church at Utica, but enters a much larger field at Laurel. The cotton and lumber mills there have brought together people in large numbers.

Bro. Bosdell's people remembered him very substantially "Thanksgiving." About thirty-five families very kindly remembered their pastor and family, and that, too, quite complimentary to themselves. This is good.

By the way Mr. Moody, of Mass., is resolved to be great. He has introduced into the House a resolution denying the La., delegation seats in the House. We presume our neighbors across the way are not greatly disturbed.

Why will men seek cheap notoriety?

Rev. T. J. Miley is a country pastor of sterling worth. His work is growing in a very satisfactory manner. He is one of the pastors who will likely send in more than the "five" subscribers suggested for each pastor. He has already sent in some.

Bro. Miley is a progressive preacher, and any really progressive pastor will develop his people. God has ordered it so. God's plans will work. A pastor ought to love God so, and be so on fire with missions that all fear of his people will be driven away.

The editor and wife spent last Sunday at Star, a new town on the Gulf and Ship Island Railroad, 20 miles from Jackson. The editor preached twice to good congregations. They were entertained in the splendid home of Bro. Phillip Didlake.

More than twenty years ago the editor and Bro. Didlake were college mates at Clinton, and at the same time their wives were college mates in what is now Hillman College at the same place. It was a delightful day socially as well as religiously. The brethren are going to build a house of worship there soon.

Santa Claus has taken charge of the Rookery of Jackson. Everything in Toy land is here, from the ancient Noah's Ark to the latest mechanical toys, dolls, everything in toys, from one end of the house to the other, and so easily found and displayed so as to make quick selections. Every kind of dolls for the delight of little girls; every kind of games for the amusement of boys and girls; all the new illustrated books for little people. Sturdy old Santa Claus in a perfect frenzy of delight over the collection.

No Creed.

How does the following sound, coming as it does from our Campbellite friends who so loudly declaim against creeds, and who so vociferously declare that they have no creed.

The following is taken from the "Gospel Messenger," a Campbellite paper published in Birmingham, Ala.:

"We disciples of Christ, wear no name but Christ; have no priest but Christ; accept no creed but Christ; submit to no authority but Christ's; ask people to believe on Christ; to repent toward Christ; to confess Christ; to be baptized into Christ; to walk with Christ; to live for Christ, and plead for unity in Christ. Christ is our all and in all."

What is the above but a declaration of what they teach and insist upon. It is to be taken for granted that what they teach is what they believe. Then wherein do they differ in the matter of a creed from others. Baptists have a declaration of principles. Campbellites call that a creed. They have the same thing, but they say it is not a creed. It is only a catch. They claim to take only "the book" and follow it. We claim to do the same thing.

In the above statement taken from the "Gospel Messenger," the editor says they wear no name but Christ; and yet in the same sentence he says: "We disciples of Christ," in which he calls them "disciples." They have in the past called themselves "reformers," "disciples," "Christians," "The Christian Church," and what else I do not know. Jesus did not call His disciples Christians, neither does Luke, who tells us that they were first called Christians at Antioch, but immediately afterwards speaks of them as disciples. Paul addressed them as "saints," "the elect," etc., but never by the appellation of Christians. Peter once refers to the disciples suffering as Christians, indicating to my mind that the term Christian was applied to the disciples rather as a term of reproach, because they were followers of Christ.

Again the Messenger says: "We ask people to repent toward Christ." Here they are not with "the book." Paul said he preached "repentance toward God, and faith toward the Lord Jesus Christ." The apostle evidently meant the Father as distinguished from the Son, and the Son as distinguished from the Father, when he declared that he preached repentance toward God, and faith toward the Lord Jesus Christ.

The Campbellites have just as much a creed as do the Baptists, and as to their taking only "the word," they take it only where it fits into their creed.

A creed is what one believes and practices, whether in religion, politics, ethics, business, or anything else.

W. I. H.

Redemption will make a perfect family out of a chaotic race.—Ram's Horn.

The church that flourishes itself is often far from flourishing.—Ram's Horn.

Jackson's Great Dry Goods Store JONES BROS. & CO.

Dress Goods.

We have all the new weaves in all the new rich Autumn shades. In selecting from our superb stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yard.....\$1.50

50-inch COVERTS, four new shades—a very desirable cloth—at, per yard.....\$1.00

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard.....\$1.50

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and 8 new shades, at the popular price of, per yard.....\$1.15

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard.....50c

At 50 cents a yard we show splendid values in Flannel suitings, Coverts and Solices.

45-inch satin-finish Prunellas, in the leading shades, at, per yard.....\$1.00

Black Storm Serge, 45 inches wide, 65c value, at, per yard.....45c

Imperial Black Serge, 50 inches wide, \$1.00 quality, at, per yard.....75c

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard.....\$1.19

Black Shark Skin weave, 42 inches wide, \$1.00 quality, at, per yard.....75c

Black Pebble Cheviot, very fine quality; special value, at, per yard.....\$1.45

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

Millinery.

Our Millinery Department is in new quarters more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now on sale, and you are welcome to see them.

Silks.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in marking our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all: Splendid quality 19-inch Taffeta (not Taffeta), in black and all shades. We have never been able before to sell this quality under 69c. Close buying enables us to squeeze the price down to, a yard.....50c

19-inch wash Taffeta; will not split; all shades; worth \$1.00; special value; at, per yard.....80c

19-inch Twilled Taffeta, all shades; the \$1.00 quality, at, per yard.....85 cents

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1.00 to \$1.75 a yard.

BLACK SILK.

Splendid quality Black Taffeta, full 36-inch wide, at \$1.00, \$1.25 and \$1.50 a yard.

Guaranteed Black Taffeta, 21 inches wide, guarantee woven in Selva; \$1.10 quality, at, per yard.....88c

19-inch Black Taffeta, at, per yard.....50 cents

Forty-First Avenue Baptist Church, Meridian.

Many very gracious things have happened unto us since the first of this year. I have been on the field only about eleven months, during which time the Lord has peculiarly blessed us. I must say that when I came the church was anything else than inviting. Collections not good—small attendance at services and little interest being manifested in the cause. How to solve the problem of the cause that led to this condition I shall leave to another; however, I am quite sure it was not created because they had not worthy men and women. I never hope to have men and women who are truer to their church and pastor. Our success during the past year is largely attributable to this fact.

With this as the condition of our church we began the year. We were conscious of the enormity of the task, but likewise, we were conscious of the all sufficiency of God. We have held no special revival meeting to gather in the many, but the revival spirit has been with us the entire year—receiving members at almost every service. At the beginning of the year we were embarrassed financially, now we are in excellent shape. The church closed a deal about two weeks ago for a pastor's home, which will be occupied by the pastor's family after December 1st. The spiritual condition of the church is excellent. Our ladies society will number about 40, while the B. Y. P. U. have some 75 members. The church began the year with a membership of 109, now there are enrolled 204. The probability is

that during the year God will double the membership. We feel that there are many things for which we should be grateful to God. I shall mention two features of our church that, perhaps, are solely the cause of our success, namely: The perfect co-operation of the members with their pastor, and our united trust in God and dependence upon Him to do what was done.

Very recently we have welcomed Rev. and Mrs. J. R. Farish into our membership. Few men have gone up and down these railroads building up the cause as Bro. Farish. The Lord be praised for such a source of inspiration in our church. Bro. Duncan is still with us—always at service and never untrue. Success to THE BAPTIST. We shall look after its interest on "BAPTIST" day.

D. W. BOSDELL, Pastor.

HILLMAN COLLEGE.

We expect to make room for four more girls by January 1st. If you want to come to Hillman write at once to

John L. Johnson, Pres.,
Clinton, Miss.

For What are we Thankful?

"Poydras Street is lined with turkeys for half a mile."—Times Democrat.

I wonder if it can be so that a great many people go to church on "Thanksgiving day" "to thank the Lord more," "for what they are about to receive," than for what they have received?

J. R. SAMPLE,
Summit, Miss., Nov. 28, 1901.

THE HOME.

Origin and design of Thanksgiving Day.

READ BEFORE B. Y. P. U. IN IST CHURCH, JACKSON, SUNDAY, NOV. 24, 1901.

BY EDGAR SPINKS.

Since the remotest time, at least as far back as the records and the memory of man run, it has been the custom of the human race to set aside certain days as feast days. All nations and peoples have had in their growth and development red-letter days marking vital epochs in their history, which days have been observed by them as festivals. It seems to be a characteristic common to the whole human race, marked according to the height of development reached by them in religion and civilization. As religion developed, the festivals developed with it, and assume their distinctive character; and, advancing civilization, at least in its earlier stages, will generally be found to increase their number, enrich their ritual, fix more precisely the time and order of their recurrence, and widen the area of their observance. In fact a history of the festivals of the world, would be a history of the civilization and religion of the world.

So we will at once see that we are instituting no new custom in observing our national Thanksgiving day each year, even if it does not date back further than the late civil war.

The origin of Thanksgiving day seems to be doubtful. It seems to be generally conceded that it was introduced by the early settlers of New England, where it seems to have been first observed after the first harvest in 1621. Whether the observance of Thanksgiving day was an original idea of those sturdy and God-fearing settlers of New England, would be hard to say. Some seem inclined to believe that our Thanksgiving day is an importation of the "Harvest home" of Holland, observed annually by the Dutch. Having spent some time in Holland to escape persecution in England, can see how these Puritan Fathers might have been influenced by the "Harvest-home" festival of the Dutch to the extent of suggesting the propriety of such an observance with a more religious significance. The Puritans, as we well know, were possessed of a deep religious nature, giving

all that men are wont to value as of greatest worth from a worldly standpoint, in order to have religious freedom and worship God as their hearts dictated. We see them kneeling in prayer and Thanksgiving to God for his protection in their journey, as their first act upon landing upon Plymouth Rock. If these men and women of God could render Thanksgiving for being landed upon the cold and bleak shores of Mass., with a forbidding wilderness and cruel savages and wild beasts staring them in the face, surely their hearts must swell with gratitude to an all-wise and loving Father when he had blessed them with a plenteous harvest and a kindly protection. So it would seem most probable, when we consider the nature of these New England settlers, that their Thanksgiving festival was but the natural prompting of hearts bursting with gratitude to their gracious God for his plenteous blessings to them, which sought to give outward expression to that that was felt within.

We are willing to admit that the Dutch "Harvest-home" festival might have had something to do with shaping the New England Thanksgiving day, but we believe the prime factor involved was the deep reverence these people felt for God joined to their feelings of great gratitude to him for his blessings.

By some, the custom of observing an annual Thanksgiving day, is reputed to have been borrowed from the Mosaic law. We are all more or less familiar with the Hebrew festivals instituted by Divine authority through Moses and the law. We can see many points of resemblance, and the spirit in them in many instances is the same as characterize our Thanksgiving day. In the Pentateuch we have given minutely the feast to be observed, and among them is the Seven Days Feast, or Feast of Harvest, beginning on the 15th of the seventh month; "when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days." As in the Dutch "Harvest-home," these feasts of Israel have had an important bearing on our annual Thanksgiving, yet we are not prepared to say that it has been copied from the Mosaic law.

Leaving the field of surmise, we will now come down to the period of authenticity. It is a fact settled by history that our national Thanksgiving day was



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introduced into this country by the early New England settlers. Throughout colonial times Thanksgiving was of annual occurrence in New England, and during the Revolutionary war, Congress repeatedly recommended the setting aside a day for Thanksgiving and prayer. After the adoption of our national constitution, and at other times during the early history of our nation, national Thanksgivings were recommended and celebrated. From New England the custom gradually spread to the Middle States, Western States, and finally to the Southern States. Prior to the civil war, the observance of the day was through the proclamations of the governors of the different States. It is a noticeable fact that the day observed, and the one we now hold, is the same as that of the New England settlers, the last Thursday in November.

To Lincoln, among the most noble of our presidents, is due the honor of establishing our national Thanksgiving day as we now have it. He is the first of our presidents that issued a Thanksgiving proclamation, which proclamation was issued in the year of 1863. Mr. Butterworth makes the noble life of the mother of Lincoln the inspiration of this proclamation. Listen to him as he tells the story most beautifully:

"Abraham!" called a voice scarcely audible. The speaker lay on her humble cot dying. The young wife of a pioneer backwoodsman. She was sacrificing her life to its fortune. The pioneer's "shuck" was without

windows, and its doors stood open to the sunlight, which danced on the floor of trampled earth. It contained a few stools made of roughly hewn boards, but no chairs; a few dishes, but no cupboard.

Without, the restless wings of the woodbirds glimmered as they fluttered through the sun-flooded trees. A boy, almost destitute of clothing, who had been watching them, answered his mother's call.

"What is it?" he asked, in a troubled voice, as he hastened to her side.

She drew him into the loving folds of her feeble arms, and said, in a voice weak and tremulous, yet still thrilling with a mother's love and hope:—"I am going to leave you, Abe,—and,—oh, how hard it is to part with you! How beautiful it is out doors! It is beautiful wherever God is, and I am going to meet him in a brighter world than this. I learned to love him at the old camp meeting, and I want you to learn to love him too.

"I have not had much to make me happy," she continued, still more slowly, and with a heavy sigh,— "I have not had a great deal to make me happy,—far less than some folks have had,—but my voice has never failed to rise in praise, whenever a feeling of thanksgiving has come to me.

"Abraham Lincoln, you have gaye you to us. Love everybody; hinder nobody, and the world will be glad, some day, that you were born. This is a beautiful world, to the loving and believing, I am grateful for life; for

Fairy-land is Open



THE ROOKERY is all ready for Christmas. It is a Fairyland of beauty, filled from one end to the other with a boundless multitude of Christmas delights. There's just the right present here for anyone you want to buy for—boy or girl, man or woman, baby or grandparent. From the shaving or smoke set for the father to the Air Rifle or Foot Ball for the big boy, the Train of Cars or Rattle for the baby, and the Doll House and Furniture for the little lady; there are literally thousands of handsome and useful things on view here that make most admirable gifts. Take China,—we have a perfect bewildering show of it—sold either by the set or piece—dozens of little things like bone plates, salads, Pin Trays, Biscuit Jars, Car-barets, and so on, that any housewife would be pleased with. Then there's Glassware,—columns would not suffice to tell you of all the gems of beauty in that section. And Pictures, Medallions, Lamps, Silver Plated Knives and Forks—Child's Sets. Why, there's hardly a pretty thing in Home-ware that you can possibly think of, which we haven't in splendid profusion. If you can't come, send for catalogue.

THE ROOKERY,

214 S. State St., Jackson, Miss.

everything, but more than all else, because you have my heart."

One day, while seated in his private office in Washington, the past moved, panorama-like before him. He saw the wigwam of his father, the far-stretching prairie, the oaks, the pines, and the maples that surrounded his boyhood's home; the cot whereon his mother died. He could hear her dying words anew. In the long remembered tones of boyhood and youth that came to him like echoes of the recurrent minors of an anthem sent heavenward; like soft sweet notes of peace trembling through the throbs of a mighty song of triumph, increasing its grandeur by contrast—they came to him with the soul-compelling force of a mother's benediction.

Then he saw life. He saw the nation's life in his own. He heard the name of Lincoln ringing everywhere. His mother's heart seemed to have gone into the hearts of the people, and the notes were the notes of praise.

He must issue a Thanksgiving proclamation. It was imperative. It was issued on October 3, in Gettysburg's memorable year, just about the anniversary of his mother's death. It gave new life to the old American custom that has set aside the last Thursday in November as a respite in toil for a nation's gratitude to be expressed.

His mother's heart beat in unison with his when he wrote that proclamation, and his heart was the heart of the people.

So was established our beautiful custom of setting aside a day in which to express our gratitude as a nation to the All-wise Preserver and maker of nations.

The design of our Thanksgiving day is more or less familiar to each one of us. In the President's and Governor's proclamations we have briefly set forth the design of the festival. However, if we were to judge of the interpretation some people put upon it by their acts, we would be impressed with the idea that they knew nothing about its meaning at all. We would not have it deprived of any of its gladness and rejoicing, for surely it is a day to rejoice and be glad. We would not have one less turkey killed, nor anything left undone that would add to the physical enjoyment and comfort; but let us look beyond all this to the real meaning of our rejoicing—to the gracious, beneficent God who has so lavishly bestowed upon us all these blessings.



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"Blessed is the nation whose god is the Lord," a truth that we as a nation should constantly hold out before ourselves; and the design of this celebration is to declare to the world that the God of this nation is the Lord. We, as individuals, and Christians, should have a Thanksgiving each day of our lives, but as a nation we do this but once a year.

This Thanksgiving service might be said to be two-fold, that is each participant renders thanks and praise both as an individual and as a part of the nation. From the standpoint of the nation, surely we have cause to render thanks to God. Surely we are blessed above all nations of the earth. It seems that Providence has placed the torch of liberty in our hands and said: "go light the world and strew the blessing of your civilization and religion among all the peoples thereof." We have been blessed beyond compare in material prosperity and peace. And so it is the design of this celebration to render unto God sincere and grateful thanks and praise for these rich gifts.

Salvation Melodies.

The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address,

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Winter Excursion Rates.

Effective Oct. 15th, 1901, excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent of the Southern Railway for full information.

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"AROUND THE PAN"

The most profusely illustrated book of its kind ever published, is a lasting souvenir for those who did, and a splendid description for those who did not visit the Pan-American Exposition, the latter class will find it a most reliable substitute for the trip. It is as amusing to the young as it is intensely interesting to the adult, and should be readily accepted into every household for the education of young and old. Agents obtain free upon receipt of fifteen (15c.) cents in postage. The Nut Shell Pub. Co., New York.

Personal.

The sermon, "Our Special Needs," in this issue is published by request of the editor.

Deacon Wong, one of the oldest Christians in China, died recently at the age of eighty-two, in Shanghai.

The types made Bro. J. P. Williams say in our last issue that the Calvary church gave forty cents per member. Bro. Williams would have them say \$1.40 per member.

The 57th Congress assembled Monday, noon, with Speaker Henderson in the chair. The President's message was given to both houses. It is quite lengthy.

Have you paid your pastor in full yet? Do so by Christmas, anyhow, and if you should hand him a few "extras" to make up the time that you were behind, it would not hurt. It will make him think more of you and preach better.

An Alabama deacon said to his pastor the other day: "If you will give that mustache to the barbers, I will give you a brand new suit of clothes to order."—The barber got the mustache, and the pastor got the clothes. Can any Mississippi deacon beat that?

The ever vigilant Revenue Agent Wirt Adams has turned loose on the blind tigers. Where a man is found guilty of selling whisky, the revenue man walks in and collects State, county, and town license. Last week he got judgment against Bryant Clarke in Madison county for \$1,000 and an attachment on his property for that amount. The way of the tigers is hard when the Revenue Agent gets after them.

If, from now on, when a man is convicted for selling whisky, somebody would whisper it in the ear of Wirt Adams, he too would pounce upon him for taxes.—Let it be done everywhere.

Rev. J. R. Sanders and Miss Mabel Earp, of Texas, were married on Nov. 5th and sailed for China on the 24th.

Married, on Nov. 26, in the rooms of THE BAPTIST, G. W. Hutsler and Mrs. Mary Harp, the editor of THE BAPTIST officiating.

Rev. B. H. Dawes, pastor of the Highland Baptist church, Louisville, recently held a two week's service in his church in which he gave all his time to an exposition of the book of Romans—there were thirty-seven additions to the membership.

Here is the right kind of progress—and we have a great many churches in Mississippi that could do the same thing: The church at New Decatur, Ala., gave \$900.00 last year to missions. Three years ago it took her and her whole association to give \$100.00. O, if we just knew our own strength.

In the parlor of the Edwards House at 11 a. m. on the 3rd inst., Mr. Burwell W. Smith and Miss Esther Gullede were married, the editor of THE BAPTIST officiating. The bride is a daughter of Dr. F. H. Gullede, of Goodman. The young couple went immediately to their new home in Laurel Hill, La. Mr. Smith is a railroad man.

It is said that many people have had their belief in hell revived since the execution of President McKinley's assassin.

They reason about it in this way: The president and his assassin, dying as they both did—one believing in Christ and the other not—cannot both go to the same place. That's pretty good logic; and some weak minds may need just this very thing as a bracer against infidelity. But we believe in an eternal hell just because the Bible says so.

Mr. John Brisbane Walker, in his great magazine, The Cosmopolitan, calls upon all Christian

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The only Educational Institution owned and managed by the Baptist State Convention.
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Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you.

Send for Catalogue.

W. T. Lowrey, Pres.,

CLINTON, HINDS COUNTY, MISSISSIPPI.

people in the United States, when they meet on the 25th of December in their place of worship to sing the "peace on earth" carol, that they then do something practicable to bring this peace about—petition England to allow the Queen of Holland and the president of the United States to arbitrate her troubles in South Africa, hostilities to cease pending such arbitration. That is the movement we would like to see started, so we second the motion.

Gloster, First Church.

Yesterday was a good day, our offering to the Orphanage building reached \$110.00. Not all in yet. Noble people, liberal givers, Yours for the College,
JNO. P. CULPEPPER.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & Co., Prop's, Toledo, O.
We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
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Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all druggists. Testimonials free.
Hall's Family Pills are the best.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Indianola, after enjoying a series of good meetings in which Bro. Solomon assisted the pastor, extended a call to her pastor for full time. We rejoice in the prosperity of this church. She has been running on one-half time, but saw that there was "a more excellent way," and entered it.

Rev. R. A. Cohron has been called to the care of the Clarksdale Baptist Church, and will locate there, giving this church one-half of his time, and devoting the other half to general missionary work in the Delta.

The success of our work in West Jackson under the pastoral care of Rev. W. P. Price, is very gratifying. The Convention Board in its recent session thought well enough of the interest there to assist in supporting a pastor for full time instead of three-fourths time, as heretofore. The Board, however, will pay the same next year for full time as it paid the closing year for three-fourths time. The new church now numbers nearly one hundred. A few years will make manifest to all the wisdom of the Board in inaugurating this work a year ago. The Sunday-school interest is good, and the outlook full of encouragement.

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Deaths.

Resolutions of Respect.

Whereas, Our Heavenly Father in His infinite wisdom has permitted death to remove from our midst the beloved wife of our pastor—Mrs. Abbie L. Sibley—and while we bow in humble submission to this Divine Providence, be it

Resolved, That the Woman's Missionary Society of McComb First Baptist Church deeply deplores this loss of one of their most faithful members. One whose genial presence, Christian influence, and cheerful manners will be greatly missed in the society where she labored with untiring efforts for more than six years for the spread of the Gospel and the uplifting of the cause of Christ.

Resolved, That our heartfelt sympathy be extended to the grief-stricken family in this their hour of deepest sorrow.

We commend them to Him whom the Loved One delighted to honor, in whose service she was most devoted, in whom her faith was stayed, who was "A man of sorrow and acquainted with grief."

"My Jesus as thou wilt;
O may thy will be mine;
Into thy hand of love
I would my all resign.

"Thro' sorrow or thro' joy,
Conduct me as thine own,
And help me still to say,
'My Lord, thy will be done.'

"My Jesus as thou wilt,
Tho' seen thro' many a tear,
Let not my star of hope
Grow dim or disappear.

"Since thou on earth hast wept
And sorrowed oft alone,
Must weep with thee,
My Lord, thy will be done."

Resolved, That a copy of these resolutions be given to the family and spread upon the minutes of the Society and published in THE BAPTIST and McComb City Enterprise.

MRS. L. D. DICKERSON,
MRS. O. R. PORTER,
MRS. THOS. PURSER,
MRS. W. B. MIXON,
Committee.

Mrs. M. J. Harwood.

On October 7, 1901, at her home near Brownsville, Miss., Sister M. J. Harwood died. She leaves a son and a daughter with many other loved ones and friends to mourn her death.

As a member of Beulah Church she was always faithful. Her pastor always found her a real helper in the war of the Lord. Blessed are the dead which die in the Lord. "In thy presence is fulness of joy."

CHAS. L. LEWIS.

Mrs. Rachel Richardson.

Sister Rachel Richardson died at her home near Brownsville, Miss., July 16, 1901.

She was one of our best members of Beulah Church, and her life was "always abounding in the work of the Lord," thereby showing her faith by her works. We shall never meet her again

in the old church house, but, thank God, we do expect to meet her in that House not made with hands.

CHAS. L. LEWIS.

Married.

In Terry, Miss., November 24th, 1901, at the residence of the bride's parents, Mr. and Mrs. R. W. Hudson, Mr. Lamar Tatom and Miss Mary Hudson, pastor S. M. Ellis officiating. The church and community already realize their loss in the going of Miss Mary to live in the home of the happy young groom, near Edwards, Miss. The good wishes of a host of friends attend them; and may the Lord lead them safely through all this life, and bring them at last to "that better world."

S. M. E.

G. S. Butler to Miss Alice McLain, November 20th, 1901. Bride and groom are both members of our church. Mr. Butler is a promising business man and Miss Alice daughter of Deacon R. S. McLain and wife and one of the best families of Gloster.

J. P. CULPEPPER.

Rev. Walker's Famous Dyspepsia Cure

Gives instant relief and quickly cures Dyspepsia, Indigestion and Constipation. Prevents Bright's disease, which follows in the wake of Dyspepsia, by curing Dyspepsia. Discovered by the well known Georgia Baptist minister, Rev. Edward H. Walker, of Atlanta.

U. C. Thompson, Anclote, Fla., says: "I had a terrible case of Dyspepsia. It cured me. I gained fourteen pounds in one month. My friends are astonished at my recovery. I am a living witness of its power."

Rev. F. M. Martin, Van Wyck, S. C.: "It is the best Dyspepsia medicine I have ever found."

Mrs. Moren, Atlanta: "It cured me almost instantly."

A prominent Georgia minister says: "I could not eat or sleep. My kidneys were affected by Dyspepsia. It gave me instant relief and quickly cured me. It is a wonderful discovery." Name given. Sent by mail for \$1.00. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. Write for sample.

For Sale.

My residence in Starkville Mississippi. Well suited for one who has boys to educate at the Mississippi A. & M. College. Possession given next July 1st.

Address, DR. J. C. ROBERT.

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WANTED—Agents for the Life of President McKinley and four other books. Write quick, while the demand is great, to A. J. Harris, Jackson, Miss.

Remember in all places and under all circumstances, that eye of the recording angel is upon you.



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PERSONAL.

Rev. J. E. Barnes goes from Second Church, Selma, to Sulligent, Ala.

The Baptist Argus came out in a "Kentucky Baptist School" number last week.

The Baptist and Reflector came out in a special Orphanage issue on Thanksgiving.

Rev. J. P. Culpepper, of Gloucester, preached the Thanksgiving sermon at Columbia.

Rev. M. R. Cooper has given up his work in the Delta and gone to the Seminary.

Madison C. Peters of Brooklyn, has been called to the Emmanuel church, Baltimore.

Have you seen "The man with the Oil Can"? "The man with the Hoe" is not in it all" when compared with him.

Dr. W. E. Hatcher is to deliver the Sunday-school lectures before the Seminary this year. No better man could have been found.

Texas Baptists propose to raise \$20,000 in the next four weeks with which to rebuild the churches destroyed in the Galveston storm.

Miss Anna Hartwell, accompanied by Misses Pettigrew and Mary D. Willeford, will sail for China on the "Coptic" Dec. 28th.

B. H. Carroll Jr., has just helped C. C. Coleman, a Mississippi boy, in a great meeting in Washington City. There were 35 accessions.

Don't forget THE BAPTIST day next Sunday. If all the pastors and churches will do their duty, we will add at least 100 new names to our list. We need to do it; we are able to do it—let's do it!

Miss Willie Kelly, with 64 other missionaries, landed in Shanghai Oct. 5. This is the largest number that ever crossed the Pacific in a vessel. There is to be no let up on China until she turns to Christ.

At a great dinner given by the Scientists at Munich, to Nansen, the Arctic explorer, he was asked if he had taken any Alcohol with him when he left the "Fram" to push on further on the sledges. "No," said the brave explorer, "if I had done so, I would never have returned." And yet there are still those amongst us who take it when they are cold to make them hot; and when they are hot to make them cold.

Prof. Casey, of Jackson College, who has had considerable experience in the newspaper business, called on us last week and spent a short while very pleasantly to the editor. He is quite bright and congenial.

The Alabama Convention Board gives their Corresponding Secretary one month off, and he takes a rest in seeing the sights in California.

Good for Alabama; good for Dr. Crumpton, and it will be good for the cause.

The sermon sometimes needs to be more like a side-harrow than a polished stone—a thing that will harrow and tear the sinful soul all to pieces and shreds so that the balm of the gospel truth can get into it.

Rev. M. K. Thornton, pastor at Starkville, visited the rooms of THE BAPTIST a few days ago, on his return from a trip to Texas, where he has recently held a good meeting. He is much interested in all Mississippi enterprises, and hence is a strong supporter of THE BAPTIST. We hope to prevail on him to do some writing for our columns soon. We are sure it would be to the pleasure and profit of many

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Those who read last week's BAPTIST saw a fine showing of work done by Rev. J. P. Williams in his country churches. He is doing a work which is possibly second to no pastor's work in the State. The growth of his churches in beneficence is phenomenal. He is a fine preacher and an untiring worker.

Ever and anon some brother who never did have the least bit of success either as preacher or pastor, will come out on the essentials of a good preacher and factor—and "how to preach with power." Then again, a brother who never had a conversion under his own preaching probably in his life, will tell a long-suffering public how to conduct a revival. When these brethren show us their faith by their works, it will be time then to give them a hearing.